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Pure in her aim, and in her temper mild,
Her wisdom seems the weakness of a child:
She makes excuses where she might condemn,
Reviled by those that hate her, prays for them;
Suspicion lurks not in her artless breast,
The worst suggested, she believes the best,
Not soon provoked, however stung and teased,
And, if perhaps made angry, soon appeased;
She rather waives than will dispute her right;
And, injured, makes forgiveness her delight.

—*Cowper.*

The Science of Breathing.*

THE Science of Breathing is as old as the world. It is practised not merely for health, but also for evolving certain occult powers which are, latent in all of us. The Chinese, two thousand years before the Christian era knew this science; the Greeks and Romans also practised it. Some of the Roman writers mentioned the practice of holding the breath for medical purposes, because it was believed that thereby they could introduce heat in the internal regions of the body, and also strengthen the internal organs of man. Plato refers to the custom of resorting to breathing in

* The substance of a lecture by V. R. Gandhi delivered in America.

certain ways, and later on, in mediæval ages, writers have made mention of this science. Kant wrote a work on the power of the mind to control sickness by the mere force of the will, and there is one chapter on this matter alone, that is, treating certain diseases by the holding of the breath. This science therefore must be deeply important not only for the curing of diseases but for other more important purposes.

If we do not breathe properly we cannot digest or live rightly. We all know the construction of the human body, that the lungs are the great organs of respiration, that the lungs and the heart are placed in a cavity and that the whole cavity is called the thorax, and is covered over by the ribs, muscles, etc. In order to preserve health it is necessary that all these parts should be in a healthy state. If we do not breathe in such a way as to give full freedom to all these parts, health cannot be the result.

What do we do when we breathe? The air which is taken into the system goes into the lungs, and is absorbed by the cells, where it imparts its oxygen to the blood, and the blood carries it by means of the arteries, until by the process of combination it has changed into carbonic acid, when it goes off as carbonic acid gas. This is the result of breathing. The one result of all breathing is the giving of oxygen to the blood and making it pure. So any man of common sense would think it necessary to breathe rightly.

We go a step further and say that there are occult functions of different parts of the body. While the functions of the heart as given by the scientists are correct as far as they go, we say that it has other functions also. According to our philosophy the heart has eight petals, of which different parts or emotions or faculties the heart itself is a great centre or plexus. There are others in different parts of the body, and they are all supplied by the spiritual life-current present in the atmosphere, and we must breathe in such a way that all are supplied properly.

The result when we breathe the air into the human system is that in the first place it goes to the lungs, then it imparts force to the different centres, and later on these centres evolve two kinds of force after receiving the air into them. There is a positive force and there is a negative force.

As I said in the lecture on the Science of Vibrations, there are two great centres, the brain and the heart, both of which have

positive and negative parts and exercise positive and negative force. Suppose, for instance the vital force starts from the brain centre, goes to the left side first of all, *i.e.*, to the heart. and then to the right side, so that its upward direction is on the right side. The breath could pass out of the right nostril with greater force, and we are then in a positive condition. The contrary would be the case if the current started from the other side, and went in a contrary direction. The condition of the body, therefore depends on the direction of the life-current. If the breath comes with more force from the left side, we are in a negative condition, and vice versa.

When a person has studied the Science of Breathing and the functions of the different plexuses, he can regulate his system so that he can evolve all the powers latent in the body. Six of these plexuses are especially important, two of them are below the navel, one is just above the navel, a fourth is in the heart, a fifth in the throat and the sixth between the eyebrows. When the force is neither negative nor positive, it runs in a middle course; then the vital current takes a direction on which all these plexuses lie, that is the middle direction.

The Yogis, in order to evolve all these powers, concentrate from the lowest to the highest plexus until by degrees a light is evolved by reason of the force of the life-current being developed to a very high extent. Their discipline and diet, and the physical and mental course through which they pass, being different, it would be very difficult for us to practise as they do; but there are other reasons why we should study the Science of Breathing. All our life depends on health, and therefore it is necessary that we should breathe rightly. We must all obey the laws of life practically; mere theory will not do us any good.

There are two classes into which the methods of breathing have been divided, the so-called abdominal and chest breathing. Now really speaking, no one ever breathes through the abdomen; but by those who make this distinction between the methods of breathing, these terms are used. The sense in which they are understood by people I will explain. The difference between these two systems of breathing is this; when the breath is admitted into the system in such a way that there is expansion only of the ribs and lungs and not of the lower part of the thorax, then it is called the lung or chest breathing; but if instead of expanding the

cavity in the side directions, we expand it in the upper and lower directions, the diaphragm between the thorax and the stomach is lowered and the abdomen distended, and therefore this is called the abdominal breathing. Really speaking, of course, in both of these systems the breathing is done through the lungs. Our Hindu way is neither the one nor the other, it is both, that is, we have to expand the lungs both ways, vertically and laterally, horizontally and also vertically, so that all the organs may be given the exercise which is necessary to them. The very constitution of the ribs, lungs and diaphragm requires us to breathe in this way. The middle ribs being very stiff, when any force is exerted on them, most of the force is wasted. If we do not use any force on the sides of the ribs, then we do not give any exercise to them. Both of these, the sides and the diaphragm, must be expanded. The lungs must be filled with air. The system which will effect this, is what we call the *deep breathing*. We must first of all take the air in very deeply, feeling at the same time that the sides expand and that the lower part is also expanded. No effort ought to be made to expand the upper part, because the shoulder-bones, collar bones, etc., are not designed for this purpose; they are not a part of the breathing apparatus, and no special effort should be made, therefore, in that direction. If the effort is made, that is, if high chest breathing is resorted to, that is simply a wasted effort; it is not necessary for breathing at all.

The Hindu science gives further rules for breathing also. It says that the air which comes into the body is composed of different ethers, and that there are different ethers in the body, all of which have different qualities. Under certain conditions, only one is predominant, under others two, under others three, etc. If they are in the right proportion, health is the result; if they are disturbed, health is disturbed; and breathing should be regulated in such a way as to keep the ethers in the right proportion. We may know, by the force of the breath which comes out of the nostrils, and by seeing the colours in force in the body, which of the ethers is predominant.

How can we get rid of the predominance of one ether if it is not desirable? We say that all these ethers have their special localities in the body. When we breathe in, we simply concentrate our attention on the part of the ether we wish to attract, and by sending influence there, we can exert magnetism and attract the

kind of ether, which resides in that part of the body. With regard to the parts of the body where the different ethers are located: between the feet and the knees is the locality of the fifth ether, between the knees and the navel, of the fourth, between the navel and the heart, of the third, between the heart and the throat, that of the second, while the first is located between the throat and the eyebrows. If we concentrate on these parts, we attract the ethers predominant in them to us; if our feet or any part between the feet and the knees should become tired, then while we breathe deeply, if we concentrate our attention on those parts, and will strongly that the particular ether required shall be drawn in, the will shall exert an attractive force and attract that particular kind of ether; and the same is true of other parts of the body.

Of course there are other practical rules in the Science of Breathing, and these rules are to be observed from the time we leave our bed in the morning until the time for retiring. During the whole day this science of breathing plays an important part. When we get up, we can know whether we are positive or negative by the breath which passes through the nostrils; and we must bring ourselves in such a harmony with nature that there may be no conflict. We have rules as to the particular days on which it is best to be positive or negative, if we wish to have good health. We say that on the first three days of the light half of the month it is better if we are negative, and on the contrary, on the fourth, fifth and sixth days it will be better if we are positive; but as soon as the dark half of the month comes in, it will be better if we are positive on the first three days. If we are not in the condition in which we ought to be, we can place ourselves in that condition.

How can a person make himself positive or negative? Suppose we are positive, that is, the breath passes with greater force through the right nostril, if we place the whole burden of the body on the right side, the breath will in a few minutes begin to come through the left nostril, and we will have changed our condition. So far as our ordinary duties are concerned we may become successful through these rules.

We know that magnetism passes through the body, and that it must be either positive or negative. Suppose that two persons meet to transact some business and one is positive and the other negative; the business will go on smoothly and there will be no trouble; but if both are positive or both negative, there will be

discomfort, and the business will not be successful. Therefore, so far as our ordinary acts are concerned, we ought to pursue these rules. If a person wishes to perform an act requiring bodily strength, that is a positive act, then it is necessary that it should be performed when we ourselves are in a positive condition; and other acts which are negative, which require a great length of time for their performance, which are quiet in their nature, and which require contemplation, should be performed when we are in a negative condition. All acts which last for a long time, should be performed while in this state. It is also necessary to know which of the ether predominates in us, for some of them may be good for a certain act, and others may be bad. Our Jain rules say that the fourth and fifth ethers are good and the first, second and third are not good, and as I told you, some time ago, the ethers can be known by either the form of their vibrations or by the colour or by the distance to which they go from the body.

Besides these ordinary acts, these daily acts, which we perform, we have to take into consideration the spiritual acts, and these may be divided into two classes; one is composed of those acts in which we must study deeply some philosophical subject, and the other simple contemplation. We should say this in regard to spiritual acts, that when we wish to study a science which is active in its nature and requires only a short time for study, the study should begin when the breath shows that we are positive; and anything that requires a long time for its study, should be studied when the breath is negative; and deep spiritual contemplation should be pursued when the system is neither positive nor negative, but in the middle course. There are many other acts for which rules are prescribed; but I do not think you will be interested in knowing the different things, because the Jains observe other rules also.

But one great rule of all these is to adopt that kind of dress which will assist us best in the observance of these rules. Perhaps you know that in India the dress is such that it does not hamper any part of the body. If a person in this country, therefore, wishes to practise these rules of breathing, the first rule to be observed before practising the science is that the dress should be perfectly loose, especially for ladies the corset should be abandoned altogether. No lady ought to practise this science until this is avoided altogether. There is another reason for leaving off the

corset. Just above the navel is a great plexus which is very important, and one consequence of tight lacing is that that plexus itself will not work. It is a great centre of powers, and specially of the mystical powers which are received generally by means of this plexus. If this plexus does not work it means an absence of spirituality, and as long it is not allowed to work, no one can rise in that respect. Men also must observe these rules.

With regard to diet, which is also an important part, the Yogis adopt different rules for the acquirement of occult powers, but we know that we are not all able to follow those rules in entirety, though there are some of them which are equally applicable to the Yogis and to us. There are certain things which affect our physical nature in such a way as to stop the flow of the breath. When a person sits or stands in such a way that the respiratory organs cannot work, the person is fatigued and cannot receive the best ideas. The reason is that there is not a sufficient supply of oxygen. Therefore, the position of the body is important. The best position is that in which we feel easy. For a Hindu that position is the easiest in which he sits on the floor with the legs crossed. When we stand, we must keep our hands perfectly straight, and not raise the shoulders, so that the organs will be all in their natural position. In the breathing exercise, first let out the breath so that the lungs are perfectly empty, and then take in the breath slowly, perhaps while the heart beats four times. After that we must retain the breath for two heart-beats or for two moments, and after that we must let out the breath, not all at once hastily, but slowly by degrees. For that also we must take the same time as we did while we breathed in, and then we must take the same time before breathing in as we did while retaining the breath, that is, two moments. There are other exercises. Of course, for a person affected by certain diseases, the rules in that case would be different.

In our Jain temples we make different movements of the body, which also have different meanings, and are done for a certain purpose. We join our hands before the face or otherwise, but all these motions, and keeping the arms in different positions, are used only to assist the idea which is supposed to be in our minds at that time. The hands crossed before the face show a reverential mood, and a negative or receptive condition, in which we are ready to receive something from a divine source, and if we

are in this mood, we are in a fit condition to receive this. In the same way when we wish to be in a perfectly natural state, we stand in another posture.

The will is the great mainspring of human action, and in whatever way will is concentrated on some special part, that part will be influenced, and this is not an imaginary condition; the imagination itself is not an imaginary thing. If I concentrate my attention on the feet or on the brain and think that they are receiving something from without, they will receive the magnetism which is attracted by the power of the will.

God.

(*Concluded from page* 246.)

THE fourth theory teaches that God is the only sentient being in the universe and that the *chetana* or consciousness of soul emanates from God. According to this theory the entity of God, soul and matter is affirmed but soul is believed to be a part of God's sentience which sentience reverts to God when the soul attains salvation. From this theory it is clear that '*Achetanatva* and non-consciousness or non-sentience is the natural quality of the soul for it must be Achetana before it receives consciousness from God and after when it goes back to God at the time of the salvation of the soul. We may not be far wrong in refering to the Biblical account of the creation of man as an illustration of this theory. God made out of clay a figure in the likeness of Himself and breathed into him And Lo! the inanimate figure which was made of earth became conscious, and was named Adam. And hence Carlyle calls man "The Breath of Heaven." Now it follows from this theory that non-sentient substance can become a sentient substance and there remains no scope for distinguishing substances from substances by their differential attribute which is the only means of testing the entity of various substances of the universe. A differential attribute is one that can never be separated by what so ever means in which it is found. If the essential and differential attribute of a substance is really separable from the substance then it is quite possible that God who is sentient may become non-sentient and matter which is by nature

non-sentient may become a sentient substance like soul or God. If soul can be deprived of its sentience then what is the differential attribute of soul and matter? Logically the differential or essential characteristic of soul can be either sentience or non-sentience. If we say it is sentient then we cannot accept the view that God is the source of soul's sentience and if we say that it is non-sentient then it is impossible to think that it becomes a sentient substance and again if we suppose it becomes so a question arises why does not matter become a conscious substance like soul.

The next theory holds that the whole universe is God but on account of Maya or illusion which is a non-sentient substance there seems so much difference of form, figure, knowledge etc. In this case the entity of God and Maya (illusion or matter) is assumed. Believers in this theory cannot affirm the entity of both God and Maya without contradicting their famous statement "Eko Brahma Dvithia Nasti" meaning that God is all in all. Then if God is the only entity "whence this Maya"? Perhaps some may say that Maya is the quality of God and causes illusion or destroys sentience. It is again preposterous. It follows that God who is omniscient possesses both qualities of all-seeingness and wrong seeingness or part seeingness which is the natural result of Maya. Can one substance possess both positive and negative qualities of the same kind at one and the same time? Again Maya can only influence God as there is no other sentient being than God but it is against reason to think that God who is essentially all-knowing and all-powerful can be influenced by Maya a non-sentient substance. And therefore this theory also is untenable.

By a discussion of the five views expressed above we have shown the negative qualities of God that He is not the creator, protector or destroyer of the universe. And now by a consideration of the sixth view we shall show what God positively is.

According to this view there is no personal God of the type of the Christian or the Mahomedan Divine Father but there is an Order of Divinity comprising many Pure and Perfect Souls. This is the view held in Jainism. According to the Jaina thinkers the name God or Paramathma is used as a general term to denote a class of Souls who have attained the status of Nirvana or Salvation or God-hood. Such Souls though they have an individuality of their own have the same Divine qualities called infinitudes.

The characteristics of a Pure and Perfect Soul are numberless; but the Sacred books mention eight qualities of the liberated Soul which are:—

1. Infinite knowledge.
2. Infinite perception.
3. Perfect Faith.
4. Quality of being neither light nor heavy.
5. Infinite capacity for giving place (penetrability.)
6. Extreme refinement beyond sense-perception.
7. Infinite power.
8. Immunity from disturbance of all kinds.

This short article on God does not pretend to be a full treatise on the subject but is meant to give a brief outline of the subject. Six important theories concerning God and the universe are given and the truth of each is examined briefly. This article is intended to invite discussions from scholars who believe in one or the other of the theories.

Vimal.

Jiv Raksha Missionary in Srinagar, Kashmir.

Shri Jain Jati Praman Jijay Ji Maharaj of Bombay Presidency has arrived in Srinagar in August 1920 and has submitted the following application to His Highness the Maharaj of Jammu and Kashmir.

To

Lt. Genl. H.H. Sri Pratap Singh Sahib Bahadur,
Indar Mahindar Bahadur Separi-Saltanat-i-
Inglishia, G.C.S.I., G.C.I.E., G.B.E., L.L.,
Maharaja of Jammu and Kashmir State.

May it please Your Highness,

With due respect and humble snbmission, your well-wisher begs to approach you most reverently to beseech a favour the granting of which, he does hope, would be nearest and dearest to your Highness' heart.

He is a humble worker in the cause of "Ahimsa" or Jiva Daya (Harmlessness to creatures) such a prominent and beautiful feature of the Hindu and the Jain Dharma.

It is his firm conviction and belief that all the ills to which this distracted land of ours 'Bharat Mata' is a prey, are due to lack of Vishvas (belief) in the Ahimsa and the spiritual force which is the only remedy for evils arising out of attachment to "Prakarti" or matter.

During his tours throughout India he has been able to enlist the sympathy of many a prominent Hindu and Mohamadan for the noble cause that he upholds.

With a desire to give practical shape to the professions, the Jiva Daya Sabha have proposed that steps should be taken to secure the stoppage of slaughter of animals throughout India for at least 5 days in the month but there being none to take the lead in the matter, better suited than yourself, the ruler of a premier Hindu state where cow-killing is already prohibited and slaughter of animals is stopped for two or three days in month, Your well wisher approaches Your Highness to implore you most humbly to set the example so that he may incite others to walk in your footsteps and thus earn what is the best in this world "Social and Economical Happiness"; and the highest bliss 'Anand' in the next.

He had the honour to bring the matter personally to Your Highness' kind notice on the day of your departure to Kashmir. You were pleased to assure him that his proposal will be considered.

Your Highness' well-wisher now most respectfully begs that an enactment of prevention of slaughter of animals entirely in Your Highness' vast dominions for consecutive five days in every month will not only put the Jiva Daya Sabha (Humanitarian Society) of Delhi under deep obligation but the whole world shall reap the fruit of your noble and virtuous deed and millions of poor dumb creatures shall be thankful to Your Highness for saving their lives.

May Parmatman spare you long for such noble deeds of charity is the earnest prayer of your well-wisher.

I beg to remain,

Your Highness' most humble and loyal servant,

Shri Jain Jati Praman Jijay Ji,

Founder and preacher Jiva Daya, Sabha Delhi.

My Musings.

IT was in July 1919 that the Jaina Gazette was first revived in Madras after it was announced in December 1918, that its life's taper had become extinct. Now since the resurrection has taken place it has reappeared with resplendent vigour and juvenile health. This has often created in me a series of musings impossible of a detailed narration in any one number of the Journal. However I have attempted to narrate in brief for the last number of this excellent volume of the Gazette what took place to celebrate the anniversary of the resurrection of the Great Messenger of Jainism—The Jaina Gazette. As soon as I thought this an indescribable galvanic shock set my whole nerve in motion until the cerebral cavity had the reflex action about it. The shock was strong and yet it was of a happy strain.

Notices were issued at once to all Human powers inviting them to attend an extraordinary conference in the Cranium Memorial Hall, as I could not pitch upon a better place to hold the Conference. The whiteness of the walls and the floor enriched the purity and piety of the Conference. The illumination of the hall was perfected by the supreme wisdom of the members. And all the other possible decorations ennobled the great occasion. The all-powerful council sat spell—bound to hear the sacred speeches of Mr. R. Duty who was elected to the chair unanimously. Though no time was fixed for the meeting all assembled in the Hall on receipt of the notice. On the dais were also seen Messrs, Memory, Brain, Folly, Knowledge, Wisdom, Tact, Talent, Wit, and Common Sense. All seats were fully reserved by the members themselves. No outsider could get in. Nay. Even the phonetic pencillors were ousted out since the meeting was held in camera. Mr. Recollection came late but not too late, and Mr. Folly gave place to Mr. Recollection and left the meeting.

Common Sense effected all the arrangements with all her talents scientifically and sanitarily to ensure a successful meeting of the Conference. Mr. Brain acted the Host and accorded a cordial welcome to all the members. With fervent prayers the

Conference was opened by the President, Mr. R. Duty who was on the platform in time. Mr. Memory the scion of the venerable Hall was unanimously elected Recorder to make a note of all the proceedings and to read them out subsequently whenever needed by the Conference.

The President Mr. Duty rose up to deliver his address during the course of which he laid much stress on the duty of the Jainas to their religion and community. Their ancestors said he, have left a vast and rich heritage to their children. They have been in great influence, power and wealth from times immemorial. They have been held in great veneration by the people of all countries for their high culture and profound wisdom. The president was in raptures when he referred to the Jaina contribution to Indian civilisation, culture and Art, and said "Look at the civilisation, customs and manners pictured in the Jaina Kavyas and Shastras written thousands of years ago when Britain bowed low to feigning druids and Europe was a stronghold of barbarians. Look at the culture of the Jainas! Almost all masterpieces in Tamil, Telugu, Kannada, Gujarathi, and Sanskrit and Prakrit were all written by Jaina Authors. Their taste in Art etc., is too well known to Students of Architecture, painting etc. Go to Sravana Belgola and look at that colossal image with serene and placid features, 57½ feet high carved out of a living rock on the summit of a hill or go to Karkala in S. Canara. Or go on a pilgrimage to Mount Abu, famously known as the Olympus of India, and see if the Jaina contribution is really small and negligible or great and inevitable. Therefore it is almost the religious duty of the Jainas as a whole to rescue the sacred lore from annihilation by worms and insects and the Syadvada Dharma from extinction. However it is gratifying to see that some earnest and useful work is done by the Jaina Gazette, Madras, the organ of the All-India Jaina Association.

The president having concluded the meeting was then open to the members. *Dr. Wisdom*, perhaps the most learned and the oldest member of the assembly led the rest and therefore first began to speak. He declared, that his ancestors were masters of many languages and they wrote works on philosophy, ethics, Morals Grammar, Astronomy, Mathematics, Physics, Chemistry, Hygiene, both in prose and poetry and that they were held in great

veneration by kings and warriors, ministers and merchants, ascetics and laymen. He recalled the days of Tiruthakkadevar and Elacharyar in the Tamil countries and Samanta-bhadra, Kavi Parameshti and Pujyapada in Kannadadesa. He was glad, he said, that the Jaina Gazette has taken up their cause in right earnest and stout Champions on the field are rendering invaluable help in the diffusion of the light of the Wisdom of the Ancients.

Mr. Knowledge—I am a subscriber to the Gazette ever since it was started in 1904 and have been studying its nos. very regularly. No volume of the gazette was so very interesting, instructive and useful as is this volume for 1920. The articles appearing in the gazette are from the pen of learned professors and scholars on subjects of invaluable interest to Jains and non-Jains alike. I was not a little joyous to study excellent articles on Jaina Philosophy, Soul, Creation, Jains in the Tamil countries, Deccan and Kalinga and masterly contributions on Kannada Jain Literature etc., and an able defence of the Heart of Jainism. It is not possible for me to recount what all the Jaina Gazette has done by way of serving the community, during the past several years. However let me mention a point or two before I close my speech.

The reference to the religious faith of the author of *Kural* in J. G. this volume, No. 6, P. 161, is highly interesting and useful. Herein the learned writer of the article Mr. M. S. Ramaswamy Iyangar points out the fact, (hitherto dealt with by none as far as my knowledge of things goes) that "the Jain Commentator of the Tamil Epic, Nilakesi, Samaya Divakarama munivar, speaks of Kural as "எம்மோத்தாதலால்" or "my own Bible". This is a very valuable evidence in deciding our point in question. I was told, that a few days ago, during a controversy in Bangalore, on the authorship of the *Kural* a certain gentleman pointed out the above reference in the Jaina Gazette to the entire satisfaction of both the parties.

Besides I was mightily pleased to read the life of Sri Kunda Kunda or Elacharya in the Introduction to Panchastikaya-sara, (S. B. J. Series Vol. III) by Prof. A. Chakravarti wherein by several historical facts of circumstantial evidence, the learned professor rightly opines that "One who is acquainted with Tamil literature will not grudge the authorship of Kural to purely

dravidian scholars and moralists who are uninfluenced by foreign culture. Hence we may believe with very great probability that, Elacharya the author of kural was identical with Kunda Kunda the author of *Prabhrita triya*, and that he lived about the beginning of the 1st Century A. D."*

One more point and I shall have done. The oldest and the most Original Grammar in Tamil literature, now extant, is Tholkapiam by Tholkapiar. About 30 years ago Dr. Burnell contended that the author of Tholkapiam must have been either a Buddhist or a Jaina. But it has been pointed out with great propriety in an article on the religious faith of Tholkapiar† by Mr. Vaiyapuri Pillai of Trivandrum that the author in question was only a Jaina. Panambaranaur, a student who studied along with the author in question, eulogises the learned Tamil scholar as "பல் புகழ் நிறுத்த படிமை யோன்" "He who is in a highly praiseworthy ascetic status or *Pratima* (Prkrt. Padima ?)" Where is this term "Padimayone" used ? Ilampooranavadigal is of opinion that it means "He who leads the life of Tapasi". Further the word is not a Tamil one and is found to be of prakrit origin. It is used in this meaning only in Jaina works‡ though Mr. Pillay seems to have come across no Jaina work in which the word is used in the sense noted above. Therefore the writer concludes, that the expression (பல்புகழ் நிறுத்த படிமையோன்) about Tholkapiar, corroborates his contention that the author was a Jaina by faith and that he was strictly observing the rules of a Tapasi while he was leading the life of a Grahastha. Besides, we are told ¶that 'Avinayar' the student of 'Agasthiyar' was a Jaina by faith and therefore it may safely be supposed that the Jainas were interested in the study of Tamil even at so early a time. Therefore it may be held without any objection that Tholkapiar was an adherent of the Jaina faith.

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* See "Panchastikaya" by Prof. A. Chakravarti, S.B.J. Series, Vol. III p. x.

† See "Senthamil" Vol. XVIII, No. 9, p. 332.

‡ See Merumandiram (an unpublished Kavya). Canto. IV, Stanza 411,—

மெய்த்தவத் தன்மை தானும் வென்றவர் படிமந் தாங்கிச்
சித்தமெய் மொழிகண் மூன்றி விருதொடர்ப் பாட்டி னீங்கிப்
பத்தறம் பன்னி ரண்டாங் தவத்தொடு பயின்றுதன்கண்
உத்தமக் காட்சி ஞான வொழுக்கத்தை யழுத்தல் கண்டாய்.

¶ In Mahamahoupadyaya Swaminatha Iyer's edition of 'Mylainathar's Commentary to Nannul'.

I suppose these several facts, all indicate a bright future to Jaina Literature, and history. When the Truth about these are established, and exact knowledge of them is available it will be possible to say without any fear of opposition that the Jainas were all in all in Ancient Indian History, literature, science, art etc. etc. Under these circumstances I leave it to my readers to estimate the value of such a Journal as the Jaina Gazette.

Mr. Memory—My work has been minimised by my friends Messrs Wisdom and Knowledge. I am indebted to them for their continued kindness to me in as much as they take me along with them wherever they go. Thus I am always honoured by their company. I remember to have often heard it said that "The Jains have no literature worthy of the name. A religion in which the chief points insisted on are that one should decry God, worship, and nourish vermin has indeed no right to exist." Prof. R. Tatacharya and others have now taken the Cudgels on behalf of Jaina literature and in future no body will repeat this faulty opinion with impunity. And whether it has a right to exist or not my enthusiastic friend Mr. Common Sense would be able to prove it to the hilt. As far as I can remember it has been only said by those who have the faculty to understand things, that this religion has done immense good to other people and on the other hand has done no harm to others and therefore it may be said that if at all any religion has got any right to exist for all times it is this religion, Jainism.

Mr. Common Sense—Let me first say that the views expressed by the other speakers have all been very sane and as such are bound to be appealing to all the hearers. I have no new thing to tell you. Though, I am desired to speak on the right of Jainism to exist, let me say that Mr. Memory is more fitted for the task, since he has at his disposal all available facts of tradition and history of the past and the present. And since, the Religion is now thought to be very important and time-honoured, by the deep thinking classes of the world it is needless for me to deal at length on the subject. And those who are yet in the shadow of doubt as regards this question would do well to study the Jaina Gazette regularly.

Mr. Wit—If Jainism is misunderstood I suppose, the Jains

are to be blamed as much for it as the non-Jains. Is it not their duty to take steps to preserve and propagate their Sacred Dharma?

Mr. Tact—Yes, yes. It is even so and some are striving to discharge it to their utmost ability. But the inevitable sympathy and support of the Jaina public are badly wanting.

Mr. Talent—Why, Sir, they say, they are very rich and as such can well afford to pay for any noble and useful work.

Mr. Wit—They can, but the pity is they do not.

Mr. Tact—Then they should be requested repeatedly and something should be done to ensure success.

Mr. Wit—Yes, yes. We shall see. The Bharat Jain Maha-Mandal, the Jain Political Conference, the Central Jaina Publishing House, and the Jaina Gazettee are all now working in full vigour. It is for the Jaina Public to see that none of these activities fade away into oblivion for want of subsistence.

Mr. Hope—It is my honest opinion that nothing untoward would hinder any of these noble and useful undertakings, which I hope will shape the future destiny of this community.

(*Further notes will follow subsequently.*)

Mens.

An appeal to Jains.

EDUCATION makes a man perfect. It equips him for the great battle of life. Nothing is more useful for the advancement of a society than education. It has not received its full share of attention at the hands of the Jains. Its importance has not been fully realised by us. The baneful consequences of this neglect are known to all. The Jains have made consequently, little progress and are one of the most backward communities as regards education. Attainment of knowledge constitutes one of the basic principles of Jainism. Unfortunately we have entirely kept aloof from the light of modern knowledge. On account of our illiteracy we have suffered strangers to slight our philosophy and literature. We have been assailed by cruel critics, whose misrepresentations are very grave. They have tried their best, and have left no stone unturned for vilifying Jainism. It is high time now to shake off our lethargy, and awaken from the slumber into which we seem to have fallen.

The Jains at this stage shall allow no charge against them go unanswered. Let us profit by the environments and circumstances in which we are placed. Let us rise equal to the occasion. The world is advancing at a rapid pace, and those who will follow in the rear will soon find, that this rapidly moving world is not for them. We are left far behind. The gulf of deficiency to be traversed is very wide. We must quicken our pace to make up the draw-back in no time. Every-day that passes without strenuous exertion on our part to diffuse education, lowers us in the estimation of the world.

We are wealthy enough. Let us encourage the cause of education at the earliest opportunity. By educating our children and spreading the light of our unique philosophy, we will show to the world what our latent resources are. We need only a stimulous to start this propaganda. A keen necessity of a Jain school was felt at Ambala since long. But not unlike other Jains we were hesitating. But at last we seem to have acted on the principle, "better late than never". We intend raising the school to the Matriculation standard next year. We have given the lead; let other *Bradries* follow suit.

The value of education is inestimable. It draws out the latent powers of a person. It fully develops the mental, moral and physical faculties. Its advantages are manifold. The future advancement and prosperity of our society rests on the diffusion of education among its members.

Therefore, we request and most entreatingly appeal to the well-wishers and sympathisers of Jainism not to lag behind in enthusiastically espousing the cause of education both by example and precept. On behalf of the above institution, we strongly appeal to charitable and bountiful persons to be liberal and generous in helping the school with money. It is the best *Supatra Dan.* Carlyle regards uneducated people as "mutilated beings". Truly to remain uneducated is to be deprived of hands and eyes.

We earnestly hope that all believers in Jina Vani or the voice of the Lord as containing the Eternal Truth will not hesitate to promote the cause of education by helping the institutions like the one above mentioned.

BABU RAM JAIN, LAHORE.

Notes and News.

The Jaina Gazette will be greatly improved from January 1921. Henceforth each volume will contain not less than 400 pp. of highly substantial matter.

Though there was some delay in the publication of the Gazette during the past few months owing to abnormal conditions of labour etc., we hope that there may be no such delay any longer.

Owing to the highly increased cost of Paper, Printing etc., we are compelled to increase the rate of subscription to Rs. 3, per year which we hope our subscribers will please note. Further particulars may be seen from the Manager's notice on cover p. 2.

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Dr. F. W. Thomas, M.A., Ph.D., Chief Librarian, India Office, and well-known among the Jaina Community as the President of the Jaina Literature Society, London, and for his very sound scholarhsip in Jaina Philosophy, is on a tour through India, and lately paid a visit to Mysore; his chief intention was to study Jainism at its centre in Southern India. The staff and students of the M. L. Jain Boarding House, Mysore and other public Jaina gentlemen headed by Mr. M. L. Vardhamaniah received him at the Railway Station and drove him to the Government House where he was treated as a Durbar guest. During his stay here, he paid a visit to the M. L. Jain Boardiug House with Dr. and Mrs. Mackenzie who happened to be in Mysore at the same time. They were much pleased with the arrangements so generously made to help Jain students by Mr. M. L. Vardhamania. A group photo was taken in hononr of their visit, and copies thereof presented. In his interview with Swasthi Sri Nemisagara Varniji, the famous Jaina Scholar, Dr. Thomas showed the English Translation of Pravachanasara, one of the greatest Jaina Philosophical works, wherein some difficulties were discussed and cleared. He paid a visit to Shravanbelgola and Halebid, the two great centres of Jain domination, and returned to Mysore via Hassan. The grand Image at Shravanbelgola made such a deep impression on him that he actually stood in silent admiration of the sublimity of the image, and wondered whether any body would believe that there is such an image in the world. Surely he has left Mysore with the best of impressions. It is hoped that this great scholar will be honoured by all the Jains wherever he goes.

Historic Discovery at Poona.

The Biggest Fountain in India. Some interesting archæological discoveries have just been made in the most thickly populated parts of the old city of Poona. The Peshwa Wada in Sanibarpeth, which once contained the Palace of the Brahmin Peshwas who were *de facto* Heads of the Mahratta Confederacy in India in the 18th century still stands there, surrounded by high walls on all sides. Since the burning down of the Palace buildings within the walls in the year 1840, it was converted into a parade ground for the Police, and mud huts were constructed within the walls to accommodate the City Police. Some 30 to 40 years after the fire, the police lines were abandoned, and a court building was erected on the plinth of the old Palace and it is used as such even now.

Recently, it was proposed to convert the large grouds within the walls into a public park by demolishing the plinth and other remains of the old Palace while the court buildings were to be utilised as an industrial museum. About a year back the place attracted the attention of Sir George Lloyd, Governor of Bombay, who evinced a personal interest in the matter and invited the Viceroy to inspect the place. The latter sanctioned Rs. 5,000 for clearing and removing debris.

The Archæological Department took the work in hand and as the result, an elaborately laid out garden has been discovered all round the plinth of the Palace.

One side of this old garden consists of three terraces at different levels, with fountains and reservoirs after the fashion of the celebrated Shalimar Gardens of Kashmir, and Lahore. The entire system of fountains and reservoirs is connected by well made pipes and ducts of pure copper. On the top of the plinth an enormous fountain, circular in shape and fashioned after a lotus flower, was discovored. This is by far the biggest fountain ever discoverod in India and contains more than 200 different jets within the arch. Excavation has revealed that the water for these fountains was brought from a high level water tank outside Poona and stored in a reservoir on the ramparts. The arrangement of the fountains unmistakably shows traces of an artistic awakening among the Mahratta people, which is quite original in its nature, and is not a degenerate under-study of later Moghul Art, as supposed by historians. It is hoped that the remains of the Peshwa's Palace

will be maintained as a protected ancient monument, so that future visitors to Poona may have a chance of seeing an important object of admiration.

Let those who call India barbarous and uncivilised, wanting in Arts and Science, halt and consider.

* * *

World's Fattest Boy.

Lennie Mason, of Leicester, who claimed to be the fattest boy in the world, died in mail week. He was aged 15 years, weighed 32st., had a chest measurement of 64½in., waist 69in., arm 23in., and thigh 38in. He has been described as a blithe and happy boy, with a lovable temperament. His hobbies were painting and sketching. It is believed that the record as fattest boy now passes to an eight-year-old American boy. Recently Lennie was on show at the World's Fair, Islington. (*Statesman*).

Can the science of eugenics explain this; or must we fall back upon the Theory of Nama-Karma and its wonderful workings.

* * *

America's Infant Phenomenon.

Miss Winifred Sackville Stoner, the American wonder-child, who translated Virgil at the age of four and entered Leland Stanford University at nine, is achieving literary renown, says the *Daily Express*, that promises to surpass even that of the world-famed author of "The Young Visitors."

This child prodigy, now a remarkably pretty and well-developed girl of seventeen, has already written seventeen books and more than 10,000 verses, and she has just announced the publication of her diary, which she began when she was two. She also speaks seventeen languages, writes for various magazines, and is a successful moving picture actress and Chautauqua lecturer.

Winifred used polysyllables and conversed in quite intelligible sentences before she was a year old. She learned to read and write at two. She was taken on extensive travels when she was four, and, in addition to translating a volume of Latin, she wrote interesting accounts of the places she visited. She studied in Berlin at the age of five.

Her work in the reconstruction hospitals of Montreal and

New York, where she taught disabled soldiers toy-making and jiu-jitsu, has occupied her time for the past two years.

Miss Stoner, unlike some children of abnormal mentality, is not stunted physically. She is 5ft. 7½in. in height, weighs 10st., and is an accomplished athlete. Recently after a dispute with a moving picture director, during which he delivered what she considered an undeserved upbraiding she threw him into a lake. She is an expert jiu jitsu wrestler.

Most child prodigies are content to rest on their laurels after they have grown up, and live the rest of their lives like ordinary mortals, but not Miss Stoner. She has lofty literary ambitions. Already she is earning £25 a week with her pen. She is giving the money to funds for assisting disabled soldiers.

Miss Stoner is going to get married, she says, and have children of her own to teach. She thinks she can give them a better education than she herself has received.

"And thanks to my jiu-jitsu," she laughed, "I shall know how to manage my husband." (*Statesman*)

Is this explicable on any theory other than that of the transmigration of Soul and Reincarnation, or Purva-Janma Saṃskara, as it is called in Jain Philosophy.

* * *

We trust that the following extracts of the will of an Indian Civil Servant, will prove instructive to our readers.

I hope they will read as widely as possible and not waste time on reading second rate stuff. It is most important that they should understand and keep up with all current controversies and problems, religious, literary, social, and scientific. They should be encouraged to read the best magazines as soon as they are able to understand them. A taste for good reading once started lasts through life. They should travel as much as they possibly can.

CHOICE OF CAREER.

As regards choice of career, the testator says *and Civil Service never enable one to have or make money*, and he therefore wished that one of his boys should go *into business*. As regards social qualities, he says:

Boys are not likely to know how far social qualities count in after life. No man is likely to go far in the world unless he is popular with his fellow-men and women, and knows how to get on with them. Tactful coaching in youth makes all the difference in this respect and although I do not want the boys to make a too conscious effort to be popular, I do want those concerned with their training to keep an eye on this part of their education. I should like each boy to do something well with his hands, and to take up as a hobby something that gives an idea of the methods of science, i.e., botany, geology, or ornithology.

* * *

As we are going to the press we are very glad to hear that the annual gatherings of the (Bharat Jain Mahamandal) All India Jaina Association were a splendid success. Our joint editor Mr. Jagamander Lal Jaini, M.A., Bar-at-law presided on the occasion. His excellent and scholarly presidential address, the important resolutions passed by and other proceedings of the Association will be published in our next (January) number.

* * *

We publish elsewhere an important announcement w regards to the Great "Masthakabhishekam" to Sri Bahubali Sw. at Karkala after an interval of about 35 years. We are glad note that the Jaina fraternity of Karkala are very cordially in viting the Jains of all parts of India and the "Mahotsava" expected to be a grand and unprecedented success. Elabor arrangements are being made to accomodate convenient th several thousands of pilgrims who will congregate to wit sacred ceremony, and we trust that advantage will be this rare occasion to establish a real All-India Jaina Ass with an efficient and comprehensive scope of work for of Jainism.

This is one of the unique occasions in which a well afford to be absent. Such Grand Masthakab few and far between in this twentieth century dency to discourage idol worship. We, ther the organisers of this Mahapuja ss and Punya.